Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America

Part VII: Madison, NJ, Drew University, Rose Memorial Library

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The Drew University collection of Greek manuscripts currently consists of six codices (MSS 1, 2, 6, 7, 10, and 14) and two fragments (MSS 8 and 15).[1] MSS 3,[2] 4, 5, and 9 have been missing since the early 1930s, when they were studied by Everett Arthur Overton for his dissertation "The 'Drew' Gospel Manuscripts."[3] One can

1. MSS 11, 12, and 13 are in languages other than Greek.

2. Drew MS 3 (Gregory-Aland 667) is incorrectly listed as MS 11 in Aland, 86 and 472.

3. The unpublished dissertation is deposited in Drew University's Rose Memorial Library: Everett Arthur Overton, "The "Drew" Gospel Manu-

Abstract: This article, part seven of the "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America," analyzes and describes the Greek manuscripts held in Rose Memorial Library of Drew University in Madison, New Jersey.

Keywords: Greek manuscripts, script, monastic scribes, Hodegon monastery, patristic texts, parchment, ornamentation, watermarks, colophons, Rev. Albert L. Long.

Manuscripta 57.1 (2013) : 57–111 (doi 10.1484/j.mss.1.103473)

surmise that these manuscripts were borrowed by Overton and never returned to the library, and their present location is not known.

All Drew University Greek manuscripts were acquired in Istanbul and sent to America by Rev. Albert L. Long (1832–1901), who was a Vice President of Robert College for twenty-nine years.[4] The manuscripts were purchased from Long by William White of Summit, New Jersey, trustee of Drew Theological Seminary, who presented the manuscripts to the Seminary, which became Drew University.

The Drew University collection consists primarily of New Testament manuscripts, except for MS 14, which contains *The Heavenly Ladder* by John Klimax, and MS 15, which contains excerpts from homilies by John Chrysostom and John of Damascus. Most of the University's Greek manuscripts were last examined in 1937 by Kenneth Clark, and his descriptions are the main source of information about the four missing manuscripts.[5]

MSS 14 and 15 are not listed in any catalogue. They have never been previously studied and are unknown to scholars. I have identified the contents of these manuscripts and have thoroughly described, dated, and analyzed their codicological and paleographic characteristics. I have also been able to assign new dates to MSS 2 and 6. These lectionaries were attributed by De Ricci to the twelfth (MS 6) and fourteenth (MS 2) centuries and by Clark to the thirteenth (MS 2) and fourteenth (MS 6) centuries. But because of their liturgical *Perlschrift* writing style, both manuscripts should be attributed to the second half of the eleventh century.

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scripts" (PhD diss., Drew Theological Seminary, Drew University, 1933).

4. On the history of Robert College in Istanbul, see George Washburn, *Fifty Years in Constantinople and Recollections of Robert College* (Boston and New York, 1909).

5. Clark, 35–50. It is to be hoped that these descriptions may someday help to locate the missing manuscripts.

I am pleased to acknowledge the support of this part of my ongoing project by the following institutions: the American Philosophical Society; the Bibliographical Society of America; the Dumbarton Oaks Program in Byzantine Studies; and the National Endowment for the Humanities. The views, findings, conclusions, or recommendations expressed in this publication do not necessarily reflect those of the above-mentioned institutions.

I am particularly thankful to John Duffy and Alice-Mary Talbot for their careful reading of my manuscript and for their valuable comments. I also wish to thank Consuelo Dutschke, Stratis Papaioannou, Nancy Ševčenko, and my husband, Erik Hoffmann. And I am grateful to the staff of the Rose Memorial Library for providing accommodations on the campus during my research and for their assistance and appreciation of my work, especially to Dean of the Libraries Andrew Scrimgeour, Library Conservator Masato Okinaka, and Special Collections Cataloger Lucy Marks. I take full responsibility for the contents of this catalogue and invite readers to inform me of any omissions or inaccuracies (nkavrush@nycap.rr.com).

Glenmont, N.Y.

MADISON, NJ, DREW UNIVERSITY ROSE MEMORIAL LIBRARY

MS 1

Acts and Epistles of the Apostles (*Praxapostolos*), incomplete [Gregory-Aland 1960]
Constantinople, the Hodegon Monastery; dated 1365/66 and March 22, 1369

CONTENTS

<The Acts of the Apostles and the Catholic Epistles are missing>.

1. fol. 1r: The Epistle of Paul to the Romans (end of the last chapter only; barely legible). Inc. mut: //οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν … ; Expl.: … καὶ Κούαρτος ὁ ἀδελφός (Romans 16:18–23). *NTG,* 439f.
2. fols. 1r–2r: Hypothesis for the First Epistle of Paul to the Corinthians. *PG*, 28:416.
3. fols. 2v–24r: The First Epistle of Paul to the Corinthians. Lacunae: of two folios between fols. 15v and 16r, expl. mut.: … ἀλλὰ τὸ τοῦ ἑτέρου//, inc. mut.: //ἔσται τοῦ σώματος … (1 Corinthians 10:24–11:27) and of one folio between fols. 21v and 22r, expl. mut.: … πάντες ἀπο<θνῄσκουσιν>//, inc. mut.: //ἡ τῶν ἐπουρανίων … (1 Corinthians 15:22–40). *NTG,* 441–72.
4. fols. 24r–25r: Hypothesis for the Second Epistle of Paul to the Corinthians. *PG*, 28:417.
5. fols. 25v–41v: The Second Epistle of Paul to the Corinthians. *NTG,* 472–92.
6. fols. 41v–42r: Hypothesis for the Epistle of Paul to the Galatians. *PG*, 28:417.

7. fols. 42r–48v: The Epistle of Paul to the Galatians. *NTG*, 493–503.
8. fols. 48v–49r: Hypothesis for the Epistle of Paul to the Ephesians. *PG*, 28:417 and 420.
9. fols. 49v–57r: The Epistle of Paul to the Ephesians. *NTG*, 503–14.
10. fol. 57r–v: Hypothesis for the Epistle of Paul to the Philippians. *PG*, 28:420.
11. fols. 57v–63r: The Epistle of Paul to the Philippians. *NTG*, 515–22.
12. fol. 63r–v: Hypothesis for the Epistle of Paul to the Colossians. *PG*, 28:420f.
13. fols. 63v–69r: The Epistle of Paul to the Colossians. *NTG*, 523–31.
14. fol. 69r–v: Hypothesis for the First Epistle of Paul to the Thessalonians. *PG*, 28:421.
15. fols. 70r–74v: The First Epistle of Paul to the Thessalonians. *NTG*, 531–38.
16. fols. 74v–75r: Hypothesis for the Second Epistle of Paul to the Thessalonians. *PG*, 28:424.
17. fols. 75r–77v: The Second Epistle of Paul to the Thessalonians. *NTG*, 538–42.
18. fols. 77v–78v: Hypothesis for the First Epistle of Paul to Timothy. *PG*, 28:425.
19. fols. 78v–84r: The First Epistle of Paul to Timothy. *NTG*, 542–50.
20. fol. 84r–v: Hypothesis for the Second Epistle of Paul to Timothy. *PG*, 28:425 and 428.
21. fols. 84v–88v: The Second Epistle of Paul to Timothy. *NTG*, 550–56.
22. fols. 88v–89r: Hypothesis for the Epistle of Paul to Titus. *PG*, 28:428.
23. fols. 89v–91v: The Epistle of Paul to Titus. *NTG*, 556–60.
24. fol. 91v: Hypothesis for the Epistle of Paul to Philemon (the title and the first two lines only). Expl. mut.: … Ὀνήσιμος ὁ οἰκέτης Φι<λήμονος>//. *PG*, 28:428.

<The Epistle of Paul to Philemon is missing>.

25. fols. 92r–103r: The Epistle of Paul to the Hebrews, beginning missing. Inc. mut.: //εἰρήνης, ἀπάτωρ, ἀμήτωρ, …
62 (Hebrews 7:2). *NTG,* 563–97.

PHYSICAL DESCRIPTION: Parchment, fols. 103; two blank green paper fly-leaves, one at each end; 280–284 x 197–200 mm. (one col.; written surface 170–175 x 110–120 mm.). The text is written in 23 lines; interlinear space is 8 mm. Ruling pattern is Sautel-Leroy D 32D1 (ruling system is 1). Fourteen of thirty quires remain; collation: <1–15> 16^8 17^8 (-8, with loss of text) 18^8 (-1, 8, with loss of text) 19–23^8 24^6 (a ternion) 25–27^8 <28> 29^8 30^4 (a binion). Quires are signed by the scribe in the lower left corner of the first recto and in the lower right corner of the last verso of each quire. The twenty-first and twenty-seventh quires have crosslets in the top margin of the first recto as additional quire marks. Parchment is of fair quality, thick, smooth, carefully prepared and covered with a chalky coating, creamy-white (flesh side) and yellowish (hair side). Hair follicles are visible on some folios. Ink is medium brown in the first part and light brown in the second part.

SCRIPT: One scribe, Ioasaph II of the Hodegon monastery in Constantinople, who left his name in the colophon (see below). The script is the Hodegon style.[6] Ioasaph executed

6. On the scribe Ioasaph II, the Hodegon scriptorium, and the Hodegon writing style, see Vogel and Gardthausen, 215; *RGK,* 1A:118, no. 208 (with previous bibliography) and 1C:pl. 208; Linos Politis, "Eine Schreiberschule im Kloster τῶν Ὁδηγῶν," *Byzantinische Zeitschrift* 51 (1958): 17–36 and 262–87; Politis, "Quelques centres de copie monastiques du XIVe siècle," in *La paléographie grecque et byzantine: Colloque international sur la paléographie grecque et byzantine* (Paris, 1977), 291–95; and Politis, "Nouvelles données sur Joasaph, copiste du monastère des Hodèges," *Illinois Classical Studies* 7 (1982): 299–322 and fig. 6; Herbert Hunger and Otto Kresten, "Archaisierende Minuskel und Hodegonstil im 14. Jahrhundert," *Jahrbuch der Österreichischen Byzantinistik* 29 (1980): 187–236; Antonio

this manuscript in two stages, as he indicated in the colophon: the first part, fols. 1r–37v (quires ις'—κ'), was finished in 1365/66, and the second part, fols. 38r–103v (quires κα'—λ'), was finished on March 22, 1369. Ioasaph's handwriting differs somewhat in the two parts: in the first, the script is larger and more rounded (fig. 1) than in the second part (fig. 2). In addition, in the first part there are on average twenty-eight letters in a line, and in the second part the average is thirty-two.

DECORATION: The decoration is simple and was most likely executed by the scribe himself. No gold or colors were employed. There is one headpiece on fol. 25v with an interlace design; it was executed in pale beige ink and outlined in black ink by a later hand. Initials were executed in bright red ink and pen-ornamented.[7]

COLOPHON: Scribal colophon is on fol. 103r: † Θ(εο)ῦ τὸ δῶρον καὶ Ἰωάσαφ πόνος + ⁞ + ἔτους ,ϛωοδ' κ(αὶ) οζ' ἰν(δικτιῶνος) ζ' μηνὶ μαρτ(ίῳ) κβ' (The gift of God and the work of Ioasaph. In the year [anno mundi] 6874 and 77 [AD 1365/66 and 69], of the seventh indiction, on March 22).

Bravo García and Inmaculada Pérez Martín, "El Escorialensis T.III.4: Un códice con las obras de Demetrio Crisoloras copiado por Josafat de Hodegos y Esteban de Midia," *Segno e testo* 3 (2005): 439–66 and pls. 1–6; Inmaculada Pérez Martín, "El 'Estilo Hodegos' y su proyección en las escrituras constantinopolitanas," *Segno e testo* 6 (2008): 389–458.

7. On the decoration of Ioasaph's manuscript and of other manuscripts executed in the Hodegon monastery, see Annemarie Weyl Carr, "Two Manuscripts by Joasaph in the United States," *Art Bulletin* 63 (1981): 182–90; and Irmgard Hutter, "Schreiber und Maler der Palaiologenzeit in Konstantinopel," in *Praktika tou 6' Diethnous Symposiou Ellenikes Palaiographias (Drama, 21–27 Septembriou 2003),* ed. Basiles Atsalos and Nike Tsirone, 3 vols. (Athens, 2008), 1:159–90.

Figure 1.

Madison, NJ, Drew University, Rose Memorial Library
MS 1, fol. 16r
(By permission of Rose Memorial Library)

Figure 2.

Madison, NJ, Drew University, Rose Memorial Library
MS 1, fol. 52r
(By permission of Rose Memorial Library)

MARGINALIA/GLOSSING/NOTES: There are chapter numbers, titles, and lectionary apparatus in the margins throughout the manuscript. They were executed by the scribe himself in small majuscules in bright red ink (vermilion). Beginnings and ends of lections are marked by the words ἀρχή and τέλος, which are inserted in the text in red ink.

BINDING: Modern natural color vellum over cardboard with green paper pastedowns.

ORIGIN AND PROVENANCE: The manuscript was executed by the monk-scribe Ioasaph II in the Hodegon monastery in Constantinople. For an unknown reason it was copied in two stages: the first part was finished in 1365/66 and the second part on March 22, 1369.[8] In September of the latter year, Ioasaph completed another codex—Istanbul, Library of the Ecumenical Patriarchate, MS Panaghia 27 (the Four Gospels). The Panaghia codex is of almost identical size and has the same written surface and number of lines per page as Drew MS 1. It is possible that the two manuscripts were executed as a New Testament set for the same patron.[9] The further history of Drew MS 1 is unknown until it was acquired in Istanbul in 1885 by Rev. Albert L. Long from a Greek family that "had owned the manuscript for many years."[10] The manuscript was purchased from Long and presented to the

8. The two dates of completion can be also found in Paris, Bibliothèque nationale de France, MS gr. 1242, which was executed by Ioasaph. Linos Politis plausibly hypothesized that Ioasaph started some manuscripts, put them aside until buyers were found, and then completed the books: Politis, "Eine Schreiberschule," 35f.

9. On MS Panaghia 27, see Matoula Kouroupou and Paul Géhin, *Catalogue des manuscrits conservés dans la Bibliothèque du Patriarcat Œcuménique: Les manuscrits du monastère de la Panaghia de Chalki,* 2 vols. (Turnhout, 2008), 1:119f. (with previous bibliography) and 2:pl. 43.

10. The provenance information is taken from Clark, 35.

Drew Theological Seminary by William White, a trustee of the Seminary, in 1886.

BIBLIOGRAPHY: Sitterly, 36 and pl. VI; De Ricci, 2:1170; Clark, 35f. and pls. III and LXII (with previous bibliography); Kenneth W. Clark, *Eight American Praxapostoloi* (Chicago, 1941), 5, 26–28 and pl. V; Linos Politis, "Eine Schreiberschule im Kloster τῶν Ὁδηγῶν," *Byzantinische Zeitschrift* 51 (1958): 17–36 at 28 (no. 5) and 35; Annemarie Weyl Carr, "Two manuscripts by Joasaph in the United States," *The Art Bulletin* 63 (1981): 182–90 and pls. 1–12.

MS 2

Lectionary of the Gospels [Gregory-Aland Lect 301]
s.xi^{2}

CONTENTS

1. fols. 1r–61v: Readings from the Gospel of John (daily). Cf. Gregory, *Textkritik,* 344–47.
2. fols. 61v–99r: Readings from the Gospel of Matthew (Saturday and Sunday only). Lacuna of one folio between fols. 98v and 99r (σαβ. ιζ'-κυρ. ιζ'), expl. mut.: … ἀπεκρίθησαν δὲ αἱ φρόνι<μοι>// (Matthew 25:9); inc. mut.: //τραπέζης τῶν κυρίων αὐτῶν. … (Matthew 15:27). Cf. Gregory, *Textkritik,* 347–53.
3. fols. 99r–136r: Readings from the Gospel of Luke (Saturday and Sunday only). Cf. Gregory, *Textkritik,* 353–61.
4. fols. 136v–152v: Readings for the Vigils (Παννυχίδες) and Lent (Νηστεῖαι). Cf. Gregory, *Textkritik,* 361f.
5. fols. 152v–188v: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik,* 362.
6. fols. 189r–218r: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik,* 363.

7. fols. 218r–241v: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory,
68 *Textkritik,* 363.
8. fols. 241v–247r: Eleven morning Resurrection readings (Εωθινά). Cf. Gregory, *Textkritik,* 364.
9. fols. 247v–248v: Readings for the Vigils (Παννυχίδες) of the first week of Lent (Thursday and Friday). Cf. Gregory, *Textkritik,* 361.
10. fols. 248v–251v: Readings for various occasions (Ἀναγνώσματα διάφορα), end missing. Expl. mut.: … Ἐγώ εἰμι ὁ ἄρτος. Ζήτ(ει) ε<ἰς>//.

Lacuna of one folio between fols. 251v and 252r.

11. fols. 252r–334v: The Menologion, incomplete (September 1–July 16; expl. mut.: … ᾧ δέδωκάς μοι, ἵνα ὦσιν// John 17:11). Cf. Gregory, *Textkritik,* 365–86 at 365–82.

PHYSICAL DESCRIPTION: Parchment, fols. 334; four blank modern calf parchment fly-leaves, two at the beginning of the manuscript and two at the end, plus six modern paper fly-leaves, four at the beginning and two at the end; paper fly-leaves are inserted between parchment fly-leaves and the original parchment; fly-leaves are blank and not numbered; 320–326 x 222–231 mm. (two cols.; written surface 230 x 160–164 [68 + 23 + 69–73 mm.]). The text is written in 19 lines; interlinear space is 13 mm. Ruling pattern is Sautel-Leroy P2 32C2 (ruling system is 1). Ruling was made with a sharp instrument, which left deep indentations. Forty-two quires; collation: 1^8 2^8 (+4) $3–12^8$ 13^8 (-2, with loss of text) $14–31^8$ 32^8 (-4, with loss of text) $33–41^8$ 42^8 (-8, with loss of text.). Quire signatures are missing. Parchment is of average quality, thick and medium thick, smooth, ivory-white (flesh side) and yellowish to yellow (hair side). There are some imperfections: small holes, scalloping, and visible hair follicles. Ink is dark brown (scribe I) and medium brown (scribe II). Ekphonetic notation is in magenta ink throughout the manuscript. Several leaves in the beginning and the end of the manuscript are mutilated and have been restored with

modern paper (same as paper fly-leaves) at the time of the binding. Parchment folios 11r–12v (the third and fourth folios of the second quire) are replacements written in a thirteenth- or fourteenth-century hand in grayish-brown ink.

SCRIPT: Three scribes, anonymous (two original eleventh-century scribes and one thirteenth- or fourteenth-century restorer). Scribe I (fols. 1r–287v) was the main copyist, and his hand is professional and assured. He employed large, vertical, and rounded liturgical *Perlschrift* with some enlarged letters, especially thetas, phis, and tachygraphic abbreviations for καί (fig. 3). The text on fol. 1v is written by scribe I in liquid gold over magenta ink; the same gold and magenta inks were probably used on the recto, but the text on fol. 1r is now lost. Scribe II (fols. 288r–334v) also employed liturgical *Perlschrift*, but his script is smaller and less assured than that of scribe I (fig. 4). Scribe III (fols. 11r–12v) employed ordinary monastic minuscule.

Script similar to that of scribe I can be found in Cambridge, Mass., Harvard University, Houghton Library, MS Typ 743, which was executed in the second half of the eleventh century and which belonged to Gregorios, metropolitan of Neokaisareia between 1079 and 1094.[11] Most likely, Drew MS 2 was also executed in the second half of the eleventh century. The fourteenth- and thirteenth-century dates proposed by Seymour De Ricci and Kenneth Clark are almost certainly too late for this kind of liturgical *Perlschrift*, which does not have features that characterize archaizing minuscule of the thirteenth and fourteenth century, such as rigidity and disproportionately enlarged letters.

11. On MS Typ 743, see Nadezhda Kavrus-Hoffmann, "Catalogue of Greek Medieval and Renaissance Manuscripts in the Collections of the United States of America. Part V.3: Harvard University, The Houghton Library," *Manuscripta* 55 (2011): 1–108 at 80–92 and fig. 14.

Figure 3.

Madison, NJ, Drew University, Rose Memorial Library
MS 2, fol. 16v, Scribe I
(By permission of Rose Memorial Library)

Figure 4.

Madison, NJ, Drew University, Rose Memorial Library
MS 2, fol. 334v, Scribe II
(By permission of Rose Memorial Library)

DECORATION: The manuscript is decorated with headpieces and initials. The opening headpiece is on the mutilated fol. 1r; the headpiece originally was square with large finials, and it occupied approximately one half of the first column (fig. 5). The headpiece is now damaged and measures 90 x 137 mm. (the right third of the headpiece has been cut out). In the middle of the headpiece is a quatrefoil centerpiece with a title, which is written in large epigraphic distinguishing majuscules in liquid gold over magenta ink.[12] The field around the centerpiece has a gold background and is filled with palmettes in circles, and there are birds in circles in the four corners. The headpiece and the centerpiece are outlined with narrow borders filled with a geometric pattern. The palette includes gold, blue, light blue, red, pink, and dark green.

There are two other headpieces, one on fol. 189r (the beginning of Passion readings) and another on fol. 252r (the beginning of the Menologion). Both headpieces are pi-shaped and executed in magenta ink. On fol. 189r the pi-shaped field is filled with small circles, which contain crosses and palmettes (fig. 6). On fol. 252r the outline of the headpiece is formed by intertwined double lines, and the inner field contains asterisks and stylized chalices.

The initials were executed in blue and red and liquid gold. Most are taus and epsilons because the majority of lectionary readings begin with either "Τῷ καιρῷ ἐκείνῳ or "Εἶπεν ὁ Κύριος." The tau-initials were often ornamented with knots (fig. 3); the epsilon-initials were constructed with a compass and were ornamented with elegant rinceau horizontal bars (fig. 6). There are numerous wavy division bars executed in gold over magenta ink. An interlace ornament in the shape of a cross marks the end of Passion readings on

12. On epigraphic distinguishing majuscule, see Herbert Hunger, "Epigraphische Auszeichnungsmajuskel," *Jahrbuch der Österreichischen Byzantinistik* 26 (1977): 193–210.

Figure 5.

Madison, NJ, Drew University, Rose Memorial Library
MS 2, fol. 1r, detail
(By permission of Rose Memorial Library)

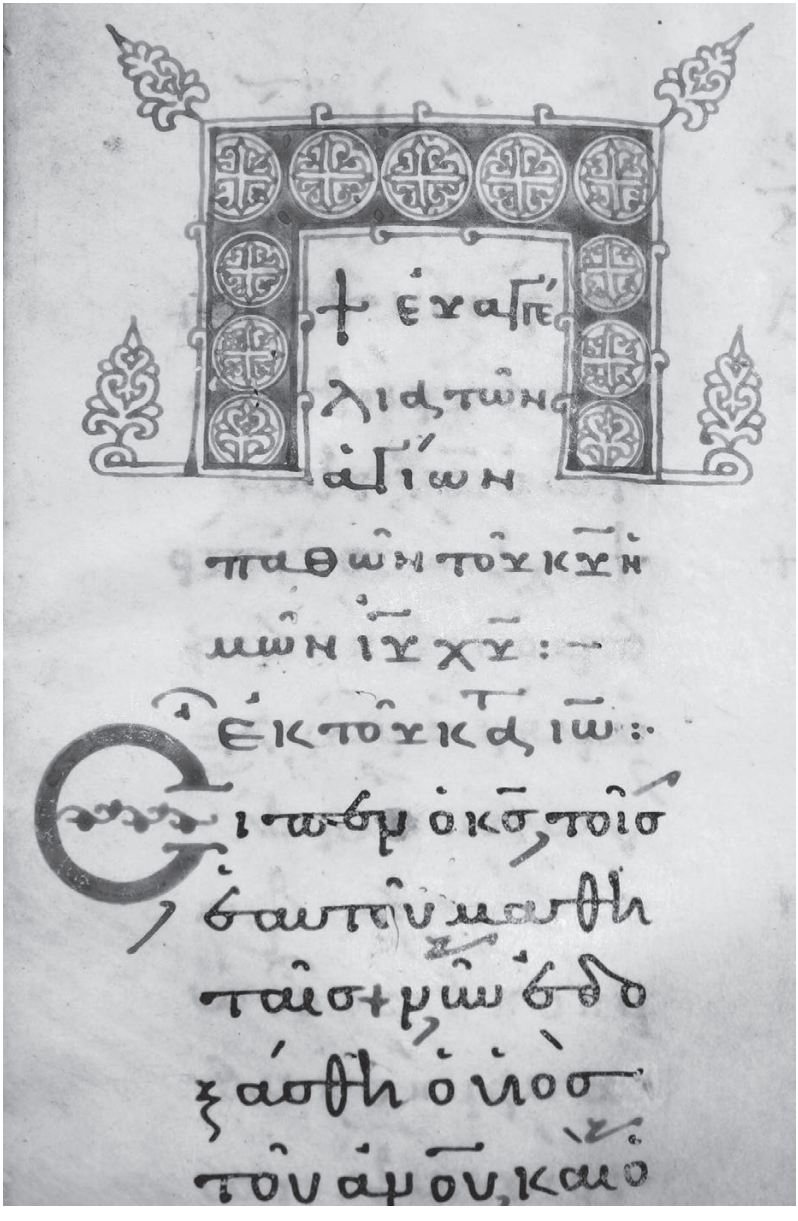

Figure 6.

Madison, NJ, Drew University, Rose Memorial Library
MS 2, fol. 189r, detail
(By permission of Rose Memorial Library)

fol. 218r. This tailpiece was drawn in magenta ink. The decoration of MS 2 is stylistically eclectic and does not appear to be the product of a preconceived uniform design. Quite possibly MS 2 was decorated by two or more illuminators.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: None.

BINDING: Modern (nineteenth-century?) thick vellum of natural color over 5 mm.-thick wooden boards; the back cover is loose. The pastedowns are modern paper. The manuscript was re-sewn without stations.

ORIGIN AND PROVENANCE: The manuscript was most likely executed in the second half of the eleventh century. Localization is not possible because MS 2 has no regional peculiarities. Paleographic and artistic features indicate that the two scribes and decorator(s) were familiar with Constantinopolitan tradition. The further history of the manuscript is not known until it was acquired in Constantinople in 1888–89 and sent to America by Albert L. Long of Robert College. The manuscript was purchased from Long and presented to the Drew Theological Seminary by William White.

BIBLIOGRAPHY: Sitterly, 36f. and pl. VII; De Ricci, 2:1170 (attributes MS to s.xiv); Clark, 36–38 (attributes MS to s.xiii; with previous bibliography).

MS 6

Lectionary of the Gospels [Gregory-Aland Lect 951]

76 s.xi$^{m-3/4}$

CONTENTS

1. fols. 1r–33r: Readings from the Gospel of John (daily), beginning missing. Inc. mut.: //καὶ εἶπον [εἶπαν in *NTG*] αὐτῷ, Τί οὖν βαπτίζεις … (John 1:25). Cf. Gregory, *Textkritik,* 344–47.

Fol. 33v: blank.

2. fols. 34r–88r (Clark: fol. 86r): Readings from the Gospel of Matthew (daily). Lacunae: one folio (was numbered 41) is missing between fols. 40v and 42r, expl. mut.: … ὡς πρόβατα ἐν μέ<σῳ>// (Matthew 10:16), inc. mut.: // μάχαιραν. ἦλθον γὰρ διχάσαι … (Matthew 10:34–35); and one folio (numbered 50) is missing between fols. 49v and 51r, expl. mut.: … γενομένης δὲ θλίψεως ἢ δι<ωγμοῦ>// (Matthew 13:21), inc. mut.: //<T>ῷ καιρῷ ἐκείνῳ.Ἐλθόντι τῷ Ἰ(ησο)ῦ … (Matthew 13:36). Cf. Gregory, *Textkritik,* 347–53.
3. fol. 88v (Clark: fol. 86v): originally blank; a three-line lection note was added by a later hand (inc.: Δέον γυνόσκειν [sic] ὅτι τὰ προγραφέντ(α) ἐβαγγέλια [sic] τοῦ ἁγίου Μαθτέου [sic] εἰσὶν σαββατὸκυριακου [sic] λδ' ἀναγινόσκοντ(αι) … ; expl.: … καὶ ἀναγινώσκονται ἕως [sic] τὴς [sic] ἀπόκρεων).
4. fols. 89r–158r (Clark: fols. 87r–156r): Readings from the Gospel of Luke (daily). Cf. Gregory, *Textkritik,* 353–61.
5. fols. 158r–159r (Clark: fols. 156r–157r): Readings for the Vigils (Παννυχίδες). Cf. Gregory, *Textkritik,* 361.

Fol. 159v (Clark: fol. 157v): blank.

6. fols. 160r–167v (Clark: fols. 158r–166v): Readings for Lent (Νηστεῖαι). Cf. Gregory, *Textkritik,* 361f.
7. fols. 167v–189r (Clark: fols. 166v–187r): Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik,* 362.

8. fols. 189v–205v (Clark: fols. 187v–203v): The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik,* 363.
9. fols. 205v–214v (Clark: fols. 203v–212v): Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik,* 363.
10. fols. 215r–249v (Clark: fols. 213r–247v): The Menologion. Cf. Gregory, *Textkritik,* 365–86.
11. fol. 249v (Clark: fol. 247v): Eleven morning Resurrection readings (Εωθινά), α'–δ' only (end missing). Expl. mut.: … τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως// (Luke 24:1). Cf. Gregory, *Textkritik,* 364.

PHYSICAL DESCRIPTION: Parchment, fols. 247 (modern foliation in pencil in the middle of the bottom margin, 1–249; fols. 40 and 50 are missing with loss of text); six blank modern paper fly-leaves, three at the beginning of the manuscript and three at the end, not numbered; 311–315 x 233–243 mm. (two cols.; written surface 226–232 x 170–176 [70–75 + 21–22 + 79–80] mm.). The text is written in 27 lines; interlinear space is 8–9 mm. Ruling pattern is Sautel-Leroy 44C2 (ruling systems are mostly 9 and 10 and occasionally 1). Ruling instrument scratched the parchment and left deep impressions. Thirty-two quires of probably thirty-four are left (the first and the last quires are missing); collation: <1> 2^{8} (-1, with loss of text) 3–5^{8} 6^{2} (a union) 7^{8} (-8, with loss of text) 8^{8} 9^{8} (-1, with loss of text) 10–33^{8}. Non-scribal quire signatures (γ'–λγ') are in the lower right corner of the first recto of each quire (signatures ς' and θ'are missing). Parchment is of mediocre quality, thick, yellowish (flesh side) and yellow-brownish (hair side). There are many imperfections: holes, scalloping, stitches, and visible dark hair follicles. Many folios are stained by purple mold, and some folios are damaged by it. Ink is medium brown. Ekphonetic notation is in magenta ink throughout the manuscript.

SCRIPT: One scribe, anonymous. The script is liturgical *Perlschrift*. It is medium-sized, rounded, and uniform, with

inclination to the right and with reduced upper and lower strokes (figs. 7 and 8). Letters zeta, majuscule lambda, phi, and tachygraphic abbreviation for καί are somewhat enlarged but not out of proportion. Majuscule kappas often consist of two parts. Diacritics are small, and breathings are mostly angular. Similar scripts can be found in many manuscripts produced in the middle or third quarter of the eleventh century—for example, in Vatican City, Biblioteca Apostolica Vaticana, MS Vat. gr. 526, executed in 1058 (this codex has the same ruling pattern as Drew MS 6);[13] Oxford, Magdalen College, MS gr. 4, executed by scribe Leontios in 1063;[14] and Oxford, Christ Church College, MS gr. 15, executed by a different scribe Leontios in 1068 in the Lavra τοῦ ἑξηκονταγένους.[15] It is very likely that Drew MS 6 was also executed in that period.

DECORATION: The manuscript is decorated with four headpieces, three pi-shaped and one rectangular, and with initials. The headpiece to the readings from the Gospel of John has been lost, together with the beginning of the manuscript. The headpiece to the readings from the Gospel of Matthew is on fol. 34r (fig. 7).[16] It is pi-shaped (52 x 71 mm. with 35 mm. "gate") with finials in the shape of large palmettes; the lower palmettes are on tall stalks. The headpiece has a narrow red frame and gold background, and the field is filled with alternating palmettes inside circles and semi-palmettes without circles; the semi-palmettes resemble the

13. On MS Vat. gr. 526, see Lake, 7:17 and pl. 525; *CDIGM,* 1:23, cat. no. 68 and 2:fig. 120.

14. On Magdalen College MS gr. 4, see *RGK,* 1A:130 and 1C:fig.235.

15. On Christ Church MS gr. 15 and the scribe Leontios, see Vogel and Gardthausen, 258; Lake, 5:14 and pls. 331–32 (no. 194); *RGK,* 1A:130, 1B:102, and 1C:fig.236; *CDIGM,* 1:28, cat. no. 83 and 2:fig. 151; *CBM,* 4.1:31–35, cat. no. 11 and 4.2:figs. 181, 183–206. The location of the Lavra τοῦ ἑξηκονταγένους is not known.

16. This headpiece is reproduced in Sitterly, pl. XI

Figure 7.

Madison, NJ, Drew University, Rose Memorial Library
MS 6, fol. 34r, detail
(By permission of Rose Memorial Library)

Figure 8.

Madison, NJ, Drew University, Rose Memorial Library
MS 6, fol. 89r, detail
(By permission of Rose Memorial Library)

shape of butterfly wings. The palette includes blue, green, red, and pink. The initial epsilon is narrow, elongated, and decorated with a stylized flower-petal design. 81

The headpieces to the readings from the Gospel of Luke (fol. 89r) and to the readings for Lent (fol. 160r) are similar to the first headpiece described above in shape, palette, and decorative palmette-motif, but the design of the Luke and Lent headpieces includes rhombs or squares, which alternate with circles (fig. 8). The scribe or artist did not precisely calculate the available space, and had to truncate the two bottom rhombs.

A narrow rectangular headpiece (8 x 74 mm.) on fol. 215r marks the beginning of the Menologion. This headpiece has a gold background, and the inside field is filled with rhombs, which incorporate stylized four-petaled flowers. Again, the scribe or artist did not precisely calculate the available space, and the last rhomb on the right is cropped. Such mistakes are not found in deluxe manuscripts produced in Constantinople and indicate probable production in a provincial scriptorium. Similar decoration can be found in Vatican City, Biblioteca Apostolica Vaticana, MS Ott. gr. 432 executed in 1055 and the above-mentioned MS Vat. gr. 526 executed in 1058 (see SCRIPT section).

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: None.

BINDING: The binding is the same as in MS 2 described above: modern (nineteenth-century?) thick vellum of natural color over 5 mm.-thick wooden boards. The pastedowns are modern paper. The manuscript was re-sewn; no stations are discernible.

ORIGIN AND PROVENANCE: The manuscript was most likely executed in the middle or third quarter of the eleventh century. Paleographic and artistic features indicate

that the scribe-decorator was familiar with Constantinopolitan tradition, but the quality of execution points to a
82 provincial scriptorium. There are no regional peculiarities, and localization is not possible. The further history of the manuscript is not known until it was acquired in Istanbul and sent to America by Albert L. Long of Robert College. The manuscript was purchased from Long and presented to the Drew Theological Seminary by William White.

BIBLIOGRAPHY: Sitterly, 38 and pl. XI; De Ricci, 2:1171 (attributes MS to s.xii); Clark, 43f. (attributes MS to s.xiv; with previous bibliography).

MS 7

Lectionary of the Gospels [Gregory-Aland Lect 952]
Epiros (?), dated 1147/48

CONTENTS

1. fols. 1r–25r: Readings from the Gospel of John (daily), beginning missing. Inc. mut.: //ἱερεῖς καὶ Λευΐτας … (John 1:19). Lacuna of eight folios between fols. 23v and 24r, expl. mut.: … γονεῖς αὐτοῦ τοῦ ἀνα<βλέψαντος>// (John 9:18); inc. mut.: //λέγει αὐτῷ, ποιμένε [Ποίμαινε in *NTG*] … (John 21:16). Cf. Gregory, *Textkritik,* 344–47.
2. fols. 25r–44r: Readings from the Gospel of Matthew (Saturday and Sunday only). Cf. Gregory, *Textkritik,* 347–53.
3. fols. 44r–61r: Readings from the Gospel of Luke (Saturday and Sunday only). Two lacunae: one folio is missing between fols. 55v and 56r, expl. mut.: … ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ// (Luke 14:4); inc. mut.: //ἢ ἑνὸς [ἑνὸς in *NTG*] ἀνθέξεται … (Luke 16:13), and one folio is missing between fols. 56v and 57r, expl. mut.: … καὶ προδραμὼν εἰς// (Luke 19:4); inc. mut.: //<περιπα>τεῖν ἐν στολαῖς … (Luke 20:46). Cf. Gregory, *Textkritik,* 353–61.

4. fols. 61r–70v: Readings for the Vigils and Lent (Παννυχίδες-Νηστεῖαι). Cf. Gregory, *Textkritik,* 361f.
5. fols. 70v–91r: Readings for Holy Week (Ἡ ἁγία καὶ μεγάλη ἑβδομάς). Cf. Gregory, *Textkritik,* 362. 83
6. fols. 91r–112r: The Twelve Passion readings (Πάθη). Cf. Gregory, *Textkritik,* 363.
7. fols. 112r–119r: Readings for Good Friday (for the Hours and the Liturgy) and Holy Saturday (Ὧραι). Cf. Gregory, *Textkritik,* 363.
8. fols. 119r–123r: Eleven morning Resurrection readings (Εωθινά). Cf. Gregory, *Textkritik,* 364.
9. fols. 123v–174v: The Menologion. Cf. Gregory, *Textkritik,* 365–86.
10. fols. 174v–175v: Readings for various occasions (Ἀναγινωσκόμενα διάφορα).

PHYSICAL DESCRIPTION: Parchment, fols. 175; six modern paper fly-leaves, blank and not numbered, three at the beginning of the manuscript and three at the end; 253–255 x 206–207 mm. (two cols.; written surface 172–177 x 145–150 [65 + 20 + 60–65] mm.). The number of lines varies from 20 to 26; interlinear space is 6–8 mm. Ruling pattern is unique and not found in Sautel-Leroy (9Table 1); it can be expressed by the code ADA 36E2 (ruling systems are 9 and 10).

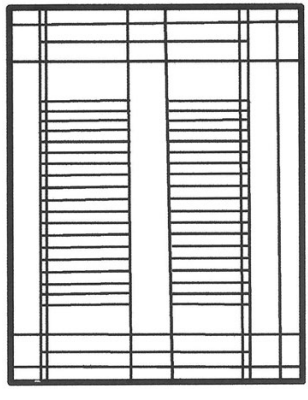

Table 1.
MS 7, ruling pattern
ADA 36E2

The script is mostly suspended from the ruled lines, as was common in the twelfth century, but the text is sometimes written across the lines. Twenty-two of twenty-three quires remain (the fourth quire is missing); collation: 1^{8} (-1, with loss of text) $2–3^{8}$ <4> $5–8^{8}$ 9^{8} (-1, 3, with loss of text) $10–22^{8}$ 23^{10} (a quinion). The quires were signed by the scribe (<α'> β–κγ') in the upper right corner of the first recto; there is only one small signature in the lower right corner of the last verso of the second quire (β'). Parchment is of mediocre quality, thick and medium thick, somewhat warped, ivory-white (flesh side) and yellow (hair side). There are some imperfections: small holes, a large patched hole on fol. 99, scalloping, but hair follicles were carefully removed. Outer corners of most folios are mutilated by worms or mice. Ink is dark brown. Ekphonetic notation is in magenta ink throughout the manuscript.

SCRIPT: One scribe, Mileas Cheilas.[17] The size of his script varies from medium to large; it is vertical and professional, but not particularly calligraphic. Most likely, Mileas worked in a provincial monastic scriptorium. His script is a prime example of scripts in the transitional period from the eleventh-century *Perlschrift* to the thirteenth-century archaizing scripts (fig. 9).[18] At its core, Mileas's script is

17. This scribe is not listed in Vogel and Gardthausen, but he is recorded as the scribe of Drew MS 7 in Φλωρεντία Εὐαγγελάτου-Νοταρᾶ, "*Σημειώματα*" *ἑλληνικῶν κωδίκων ὡς πηγὴ διὰ τὴν ἔρευναν τοῦ οἰκονομικοῦ καὶ κοινωνικοῦ βίου τοῦ Βυζαντίου ἀπὸ τοῦ 9ου αἰῶνος μέχρι τοῦ ἔτους 1204*, Βιβλιοθήκη Σοφίας Ν. Σαρπόλου 47 (Athens, 1982), 94, 118, and 203.

18. In the twelfth century, as Paul Canart and Lidia Perria have extensively documented, the canonical *Perlschrift* of the eleventh century "dissolved," and many "new style" scripts emerged: "Les écritures livresques des XIe et XIIe siècles," in *Paleografia e codicologia greca: Atti del II Colloquio internazionale (Berlino-Wolfenbüttel 17–21 ottobre 1983),* 2 vols., ed. Dieter Harlfinger and Giancarlo Prato with Marco D'Agostino and Alberto Doda (Alexandria, 1991), 1:67–116 and 2:53–68, repr. in Paul Canart,

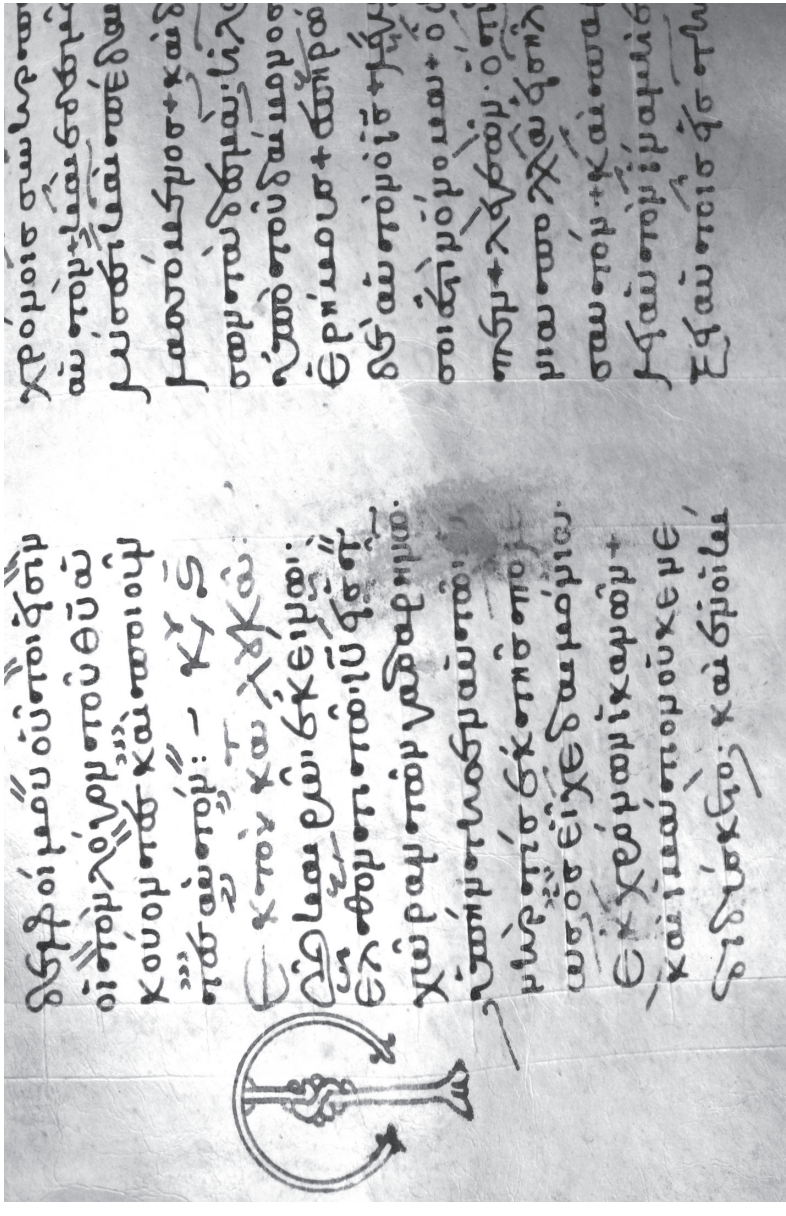

Figure 9.

Madison, NJ, Drew University, Rose Memorial Library
MS 7, fol. 44v, detail
(By permission of Rose Memorial Library)

still traditional and has many elements of *Perlschrift*, but new features include enlarged heart-shaped majuscule
86 beta, majuscule gamma with elongated horizontal stroke, "compressed" form of xi, and two rounded letters "glued" together.

DECORATION: Several narrow interlace headbands, as well as numerous pen-ornamented initials, were executed in magenta ink. In the first half of the manuscript liquid gold was sloppily applied over many initials, probably at a later date to enhance the appeal of the manuscript for a potential buyer. Most of the initials are epsilons and taus, as is common in lectionaries. The initials epsilon and omicron were executed with a compass. Decorative motifs include knots, rings, and stylized vegetal finials. Some epsilon-initials incorporate a blessing hand. The top bar of many tau-initials is in the shape of a large arc or even an incomplete circle (fig. 9). This type of decoration closely resembles that of manuscripts produced in Epiros—for example, Ann Arbor, University of Michigan, Hatcher Graduate Library, MS 17.[19]

COLOPHON: Scribal colophon is on fol. 175v: Ἐτελειώ(θη) σὺν Θ(ε)ῷ ἡ ἱερὰ αὕτη κ(αὶ) ἁγιω(τά)τη βίβλος διὰ χειρὸς Μιλέα ἐλαχίστου τῶ [sic] τοῦ Χειλᾶ, ἐν ἔτη [sic] κόσμου ,ϛχνς' ἰν(δικτιῶνος) ια'. Ἦν ὁ μετερχόμενος καὶ τὴν ὀφέλειαν [sic] παρ' αὐτῆς τυγχάνων, γηγενῆς ὑπάρχ(ων) καὐτὸς, εὔξατο τῷ κτησαμένῳ, ἵνα καὶ ἄλλοι εἵστω [sic]

Études de paléographie et de codicologie, 2 vols., Studi e testi 450, 451 (Vatican City, 2008), 2:933–1000; Lidia Perria, *Graphís: Per una storia della scrittura greca libraria* (*secoli IV a.C.–XVI d.C.*), Quaderni di Néa Rhóme 1 (Rome, 2011), 125–38.

19. On the University of Michigan MS 17, see Annaclara Cataldi Palau, "The Burdett-Coutts Collection of Greek Manuscripts: Manuscripts from Epirus," *Codices manuscripti* 54/55 (2006): 31–57 at 37f. and pls. 9 and 14. I am presently preparing a new catalogue of all Greek manuscripts at the University of Michigan.

αὐτοῦ πονήματα, ἀμὴν γένοιτο (With [the help of] God this sacred and holiest book was completed by the hand of humblest Mileas Cheilas, in the year of Creation [anno mundi] 6656 [AD 1147/48] of the eleventh indiction. One who read it [the book] and benefitted from it, and being a native [of the same land], expressed to the owner a wish that others learn about his [the scribe's?] work. Amen. May it be so).[20]

MARGINALIA/GLOSSING/NOTES: Short pious notes-exhortations (non-scribal) are in the margins of fols. 60v, 61v, and 175v.

BINDING: Modern natural color vellum over cardboards with thick white paper pastedowns.

ORIGIN AND PROVENANCE: The manuscript was executed by the scribe Mileas Cheilas in 1147/48, probably in one of the monasteries in Epiros. The further history of the manuscript is not known until it was acquired in Istanbul in 1892 and sent to America by Albert L. Long of Robert College. The manuscript was purchased from Long and presented to the Drew Theological Seminary by William White.

BIBLIOGRAPHY: De Ricci, 2:1171; Clark, 44–46 and pl. LXI; Φλωρεντία Εὐαγγελάτου-Νοταρᾶ, *"Σημειώματα" ἑλληνικῶν κωδίκων ὡς πηγὴ διὰ τὴν ἔρευναν τοῦ οἰκονομικοῦ καὶ κοινωνικοῦ βίου τοῦ Βυζαντίου ἀπὸ τοῦ 9ου αἰῶνος μέχρι τοῦ ἔτους 1204*, Βιβλιοθήκη Σοφίας Ν. Σαρπόλου 47 (Athens, 1982), 94, 118, and 203.

20. I thank Stratis Papaioannou for his help with the translation of this colophon.

Nadezhda Kavrus-Hoffmann

MS 8

Lectionary of the Gospels, fragment [Gregory-Aland Lect 953]

88

s.xvi$^{2/4\text{-}m}$

CONTENTS

1. fols. 1r–12v: Lectionary of the Gospels, fragment. Eleven morning Resurrection readings (Ἑωθινά). Title (fol. 1r): Τὰ ια᾽ ἑωθινὰ εὐαγγ(έλια). Subtitle (fol. 1r): Ἑωθινὸν α^{ον}᾽. Ἐκ τοῦ κ(α)τ(ὰ) Μ(α)τθ(αῖον). Inc. (fol. 1r): //Τῷ καιρῷ ἐκείνῳ … ; Expl. (fol. 12v): … τὰ γραφόμενα βιβλία. Ἀμήν. Lacuna between fols. 8v and 9r (the entire eighth and the beginning of the ninth morning Resurrection readings are missing): expl. mut: … Μαρία δὲ είστήκει πρὸς τῷ μνημεί<ῳ>// (John 20:11); inc. mut.: //αὐτοῦ [αὐτοῖς. in *NTG*]. ἐχάρησαν οὖν οἱ μαθηταὶ … (John 20:20). Cf. Gregory, *Textkritik,* 364.

PHYSICAL DESCRIPTION: Paper, fols. 12; seven modern paper fly-leaves, three at each end and one in between fols. 8 and 9; the fragment is not foliated; 285 x 215 mm. (two cols.; written surface 212 x 145–150 [65–70 + 15–20 + 60–65 mm.]). The text is written in 19 lines; interlinear space is 10–12 mm. The leaves are not ruled. Two quires, collation: 1^{2} (a union) 2^{10} (a quinion); quires are not signed. Paper is of good quality, creamy-white, and medium thick; chain lines are 32 mm. apart; there are 23 laid lines in 20 mm. The watermark is "crossbow" in a circle with a fleur-de-lis on top, a close variant of Briquet, "arbalète" # 761 (Udine, 1533). Similar watermarks can be found in manuscripts produced in the middle of the sixteenth century: Piccard, ## 123855–123858 and Sosower, ## 9–20. The paper is stained by purple mold. Ink is black, and the pen is medium-thick. There is no ekphonetic notation.

SCRIPT: One scribe, the monk and presbyter Ioasaph.[21] His script is large archaizing liturgical minuscule with flourishes (a "baroque" type with influence of the Hodegon style); it is professional and calligraphic (fig. 10). Many letters are enlarged, such as majuscule epsilon, zeta, lambda, phi, psi, and the tachygraphic abbreviation for καί; "beachball" theta has a wavy inner bar; omega is shallow and with angular sides. Very likely the same scribe restored an eleventh-century lectionary—Istanbul, the Library of Ecumenical Patriarchate, MS Panaghia 12 (fols. 247r–265r, eleven morning Resurrection readings).[22] All paleographic features are identical in both manuscripts.

A script closely related to that of the monk and presbyter Ioasaph can be found in Mount Athos, Iveron Monastery, MS 1497, executed by the monk Ioasaph the Sabbaites in 1555, probably in the Great Lavra of St. Sabas (Mar Saba), but a one-folio reproduction is not enough to identify Drew MS 8's monk and presbyter Ioasaph as Ioasaph the Sabbaites.[23] Another script related to that of the monk and presbyter Ioasaph can be found in Istanbul, the Library of Ecumenical Patriarchate, MS Panaghia 32, executed by Konstantinos Rhesinos of Corinth in 1556/57 in the Monastery of St. John Prodromos in Sozopolis and after 1629 transferred to

21. Vogel and Gardthausen, 216 (with erroneous Gregory number *l* 453 and a fourteenth-century date). The authors apparently mistook Drew MS 8's Ioasaph for the fourteenth-century scribe Ioasaph II of the Hodegon monastery.

22. On MS Panaghia 12, see Kouroupou and Géhin, *Catalogue,* 1:87–89 and 2:pl. 19. The authors did not provide paleographic evidence to support their unconvincing identification of Panaghia 12's scribe-restorer as Theodosios, metropolitan of Medeia (active as scribe in the first half of the seventeenth century).

23. On the Iveron MS 1497, see Panagiotis Soteroudes, *Ἱερὰ Μονὴ Ἰβήρων: Κατάλογος ἑλληνικῶν χειρογράφων = Hiera Mone Iveron: Katalogos hellenikon cheirographon*, vol. 11, *(1387–1568)* (Hagion Oros, 2007), 194f. and fig. 103.

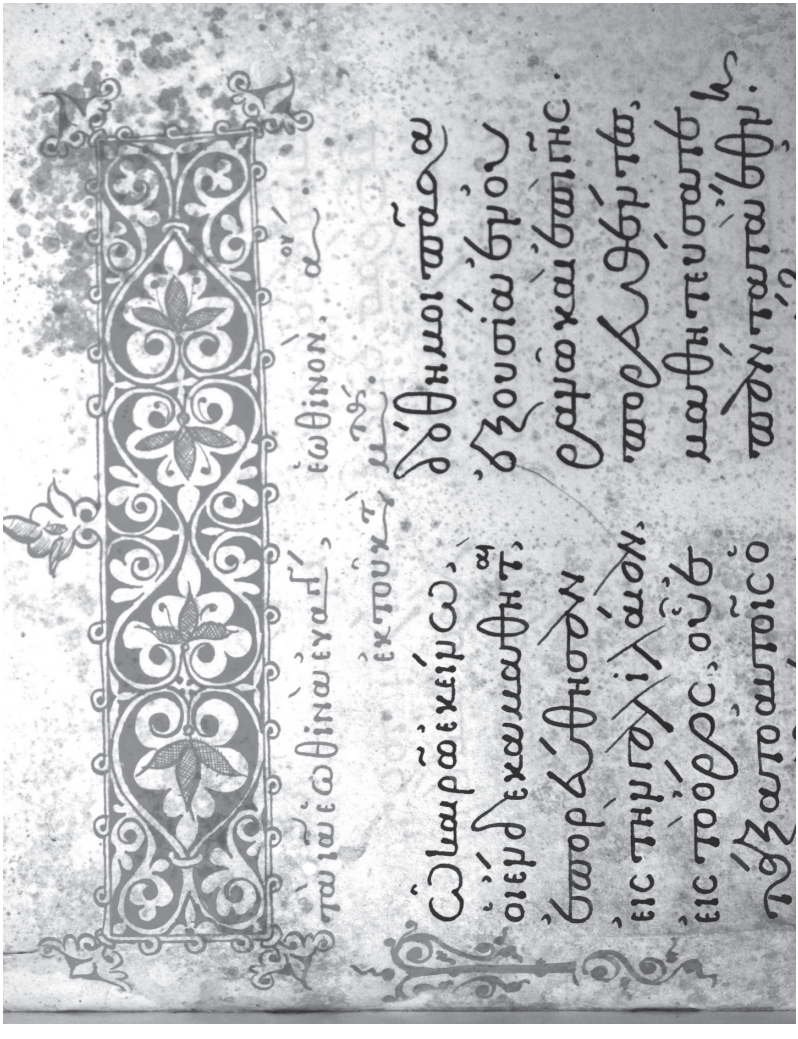

Figure 10.

Madison, NJ, Drew University, Rose Memorial Library
MS 8, fol. 1r, upper part
(By permission of Rose Memorial Library)

the Panaghia Monastery on the island of Chalke in the Sea of Marmara.[24]

DECORATION: A rectangular headpiece (149 x 29.5 mm.) was executed in bright red ink and filled with vegetal ornaments; there are large finials in the shape of stylized palmettes at the corners and a palmette on the top of the headpiece; a narrow border is decorated with small knots (fig. 10). Several elaborately pen-floriated initials were executed in bright red ink. An almost identical headpiece, title, and initial can be found on the restored folios of the above-mentioned MS Panaghia 12 (fol. 247r). The strong resemblance of Drew MS 8's and MS Panaghia 12's decoration supports my argument that the same scribe, the monk and presbyter Ioasaph, executed the eleven morning Resurrection readings in both manuscripts.

COLOPHON: Scribal colophon is on fol. 12v in red ink: Ἰωάσαφ μοναχὸς κ(αὶ) πρ(εσβύτερος) (monk and presbyter Ioasaph).

MARGINALIA/GLOSSING/NOTES: None.

BINDING: The fragment is bound in modern light tan leather over cardboards. The leather is blind-stamped with a simple triple-fillet border. Marbled black and white paper pastedowns are on both covers. Modern re-sewing is without stations.

24. On the scribe Konstantinos Rhesinos of Corinth and MS Panaghia 32, see Paul Canart, "Constantin Rhésinos, théologien populaire et copiste de manuscrits," in *Studi di bibliografia e di storia in onore di Tammaro De Marinis,* 4 vols. (Verona, 1964), 1:241–71, repr. in Paul Canart, *Études*, 1:167–203; Paul Géhin and Matoula Kouroupou, "Du Prodrome de Sozopolis à la Panaghia de Chalki: copistes, restaurateurs et relieurs, de la fin du 15ème siècle au début du 17ème siècle," in Atsalos and Tsirone, 1:285–326; Kouroupou and Géhin, *Catalogue,* 1:130f. and 2:pl. 49.

ORIGIN AND PROVENANCE: The watermark indicates the second quarter or the middle of the sixteenth century as the
92 date of execution of the manuscript by the monk and presbyter Ioasaph. Probably the same scribe restored MS Panaghia 12. It is not known where Ioasaph lived and worked. Drew MS 8 was acquired in Constantinople in 1892 by Albert L. Long of Robert College (his note is on top of the verso of the first fly-leaf). The manuscript was purchased from Long and presented to the Drew Theological Seminary by William White.

BIBLIOGRAPHY: De Ricci, 2:1171; Clark, 46f. (with previous bibliography).

MS 10

The Four Gospels, incomplete [Gregory-Aland 2326]
s.xvi²

CONTENTS

1. fols. 1r–3v: The Gospel of Matthew, incomplete. Inc. mut. (fol. 1r): //κάτω, καὶ ἡ γῆ ἐσείσθη [κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη … in *NTG*] … (Matthew 27:51); expl. mut. (fol. 3v): … εἰς τὸ ὄρος οὗ ἐτάξατο// (Matthew 28:16). *NTG*, 1–87 at 84–87.
2. fols. 4r–58v: The Gospel of Mark, incomplete. Inc. mut. (fol. 4r): //Ἰωάννην τὸν ἀδελφὸν αὐτοῦ … (Mark 1:19); expl. mut. (fol. 58v): … Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; ὁ δὲ// (Mark 14:62). Lacuna of one folio between fols. 25v and 26r: expl. mut.: … ὅτι κοιναῖς χερσίν// (Mark 7:2); inc. mut.: //<ὠφε>ληθῇς, οὐκέτι ἀφίετε αὐτὸν … (Mark 7:12). *NTG*, 88–149 at 89–141.
3. fols. 59r–139v: The Gospel of Luke, incomplete. Inc. mut. (fol. 59r): //<ἄρ>τους τῆς προθέσεως … (Luke 6:4); expl. mut. (fol. 139v): … ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς// (Luke 24:51). Lacunae: of one folio between fols. 70v and 71r,

expl. mut.: … ἡ μήτηρ καὶ οἱ ἀδελφοὶ// (Luke 8:19); inc. mut.: //<προσέ>πεσεν αὐτῷ … (Luke 8:28); of one folio between fols. 116v and 117r, expl. mut.: … ζητῆσαι καὶ// (Luke 19:10); inc. mut.: //στόματός σου κρινῶ σε … (Luke 19:22)[25]; and of one folio between fols. 133v and 134r, expl. mut.: … εὗρον ἐν αὐτῷ· παιδεύ<σας>// (Luke 23:22); inc. mut.: //δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον … (Luke 23:34).[26] *NTG*, 150–246 at 171–246.

4. fols. 140r–194r: The Gospel of John, beginning missing. Inc. mut. (fol. 140r): //λευκαί εἰσιν πρὸς θερισμόν … (John, 4:35); expl. (fol. 194r): … χωρῆσαι τὰ γραφόμε<να βιβλία>. Ἀμ<ήν>. Lacuna of nine folios between fols. 187v and 188r: expl. mut.: … καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι// (John, 16:19); inc. mut.: //κατ᾽ ἐμοῦ οὐδεμίαν … (John 19:11). *NTG*, 247–319 at 257–319.

Fol. 194v: blank.

PHYSICAL DESCRIPTION: Paper, fols. 194, modern foliation is in the upper left corner; four blank modern paper fly-leaves, two at the beginning of the manuscript and two at the end, not numbered; 200–204 x 145–154 mm. (one col.; written surface 120 x 75–77 mm.[27]). The text is written in 17 lines; interlinear space is 7 mm. Faint ruling was made with a dull instrument on each verso; ruling pattern is Sautel-Leroy D 24D1. Twenty-seven quires of at least forty-four remain; collation: 1^8 (-1, 2, 3, 4, 8, with loss of text) 2^8 (-1, with loss of text) 3^8 4^8 (-8, with loss of text) 5^8 6^8 (+9) $7–8^8$ 9^8 (-1, 2, 3, 4, 5, with loss of text) 10^8 11^8 (-2, with loss of text) $12–16^8$ 17^8 (-1, with loss of text) 18^8 19^8 (-3, with loss of text) 20^8 (-2, 3, 4, 5, 6, 7, 8, with loss of text) $21–26^8$ 27^8 (-1, with loss of text). Quires were signed by the scribe in the upper left corner of

25. This lacuna was not recorded by Clark.

26. This lacuna was not recorded by Clark.

27. Kenneth Clark provided inaccurate measurements for the written surface as 175 x 7.5 mm., see Clark, 49.

the first recto of each quire; most signatures were cropped during binding, and only traces of some signatures remain. Paper is of good quality, medium thick, smooth, creamy-white; chain-lines are horizontal, 30 mm. apart; laid-lines are vertical, 15 in 20 mm. Watermark is "anchor" in a circle with a six-ray star on top and with a countermark "trefoil" and letters S and H, a close variant of Sosower, "ancre/anchor" ## 64 (ca. 1570) and 65 (ca. 1563). Ink is medium brown; the pen is thin.

SCRIPT: One scribe, anonymous. His script is medium-sized, vertical, and professional *Gebrauchsschrift* (ordinary script); it is neat and carefully penned (fig. 11). Distinctive letters include two forms of beta—one is heart-shaped with a short vertical lower stroke (fig. 11, lns. 9 and 12 on fol. 139r), and the other is shaped as a "retro telephone receiver" (fig. 11, lns. 1 and 4 from the bottom on fol. 138v); tall majuscule gamma with upper horizontal stroke that curves upward (fig. 11, lns. 9 and 12 on fol. 138v); enlarged majuscule kappa with lower oblique stroke that curves upward (fig. 11, passim); and xi, which leans to the left and has short lower protrusions (fig. 11, ln. 6 on fol. 139r). Some iotas have a dot above the letter's body; many omegas have an iota subscript. Although the anonymous scribe's handwriting is idiosyncratic, it is comparable to scripts of Antonios Episkopoulos, who worked in the third quarter of the sixteenth century, and of Benediktos Episkopoulos (probably Antonios's son).[28]

DECORATION: The manuscript is not decorated. Initials are slightly pen-ornamented and executed in bright red ink.

28. On Antonios Episkopoulos, see *RGK*, 1A:39, no. 24 and 1C: fig. 24; on Benediktos Episkopoulos, see *RGK*, 1A:46, no. 38 and 1C: fig. 38 (with previous bibliography for both scribes).

Figure 11.

Madison, NJ, Drew University, Rose Memorial Library
MS 10, fols. 138v–139r
(By permission of Rose Memorial Library)

COLOPHON: A mutilated scribal colophon is on fol. 194r; only one word,῎Ετ(ους), remains.

MARGINALIA/GLOSSING/NOTES: On fol. 134r is a non-scribal note: Τὸ παρὸν συνγράματος [sic] νὰ δόθη [sic] εἰς τὰς χειρὰς τοῦ Γεωργίου (The present manuscript to be given to [into the hands of] George).

BINDING: Modern tan leather over 5 mm.-thick wooden boards. The leather is blind stamped with an interlace border. The fore edge is painted red. The manuscript is sewn at five stations.

ORIGIN AND PROVENANCE: The manuscript was executed in the second half of the sixteenth century, probably in the third quarter. The place of execution is not possible to establish. An early owner of the manuscript was named George. The manuscript was acquired in Constantinople in 1896 by Albert L. Long of Robert College. A note, handwritten by Long, is enclosed with the manuscript and states that it came from the island of Marmara. The manuscript was purchased from Long and presented to the Drew Theological Seminary by William White.

BIBLIOGRAPHY: De Ricci, 2:2312 (the MS is listed under #13); Clark, 49f. (the MS is listed under #10).

MS 14

John Klimax, *Scala paradisi (The Heavenly Ladder)*, beginning missing
John Klimax, *Liber ad pastorem (To the Shepherd)*, fragment
s.xiii²

CONTENTS:

1. fols. 1r–152v: **John Klimax**, *Scala paradisi (The Heavenly Ladder)*; the first three homilies and the beginning of the fourth are missing.[29] No title. Inc. mut. (fol. 1r): //Ὑπακοή ἐστιν ἄρνησις ψυχῆς … ; expl. (fol. 152v): … ἀναβῶμεν εἰς τὸ ὄρος Κυρίου· καὶ εἰς τὸν οἶκον τοῦ Θεοῦ. Ἀμήν. (*PG*, 88:632–1161 at 680–1161).

Homily 4 (fols. 1r–26v): <Λόγος Δ'. Περὶ τῆς μακαρίας, καὶ ἀειμνήστου ὑπακοῆς (On Obedience)>, beginning missing.

Homily 5 (fols. 27r–36v): Λόγος Ε'. Περὶ μετανοίας μεμερι-μνημένης καὶ ἐναργοῦς (On Penitence).

Homily 6 (fols. 36v–39v): Λόγος ς'. Περὶ μνήμης θανάτου (On Remembrance of Death).

Homily 7 (fols. 39v–48r): Λόγος Ζ'. Περὶ τοῦ χαροποιοῦ πένθους (On Sorrow).

Homily 8 (fols. 48v–52v): Λόγος Η'. Περὶ ἀοργησίας καὶ πραότητος (On Placidity and Meekness).

Homily 9 (fols. 52v–54r): Λόγος Θ'. Περὶ μνησικακίας (On Malice).

Homily 10 (fols. 54r–56r): Λόγος Ι'. Περὶ καταλαλιᾶς (On Slander).

Homily 11 (fols. 56r–57r): Λόγος ΙΑ'. Περὶ πολυλογίας καὶ σιωπῆς (On Talkativeness and Silence).

Homily 12 (fols. 57r–58v): Λόγος ΙΒ'. Περὶ ψεύδους (On Falsehood).

29. This manuscript contains homilies but does not include any of the *scholia* published in *PG,* except a small *scholion* at the beginning of Homily 15.

Homily 13 (fols. 58v–60r): Λόγος ΙΓ'. Περὶ ἀκηδίας (On Despondency).

98 Homily 14 (fols. 60r–64v): Λόγος ΙΔ'. Περὶ τῆς παμφίλου καὶ δεσποίνης πονηρᾶς γαστρός (On Gluttony).

Homily 15 (fols. 64v–77r): Λόγος ΙΕ'. Περὶ ἀφθάρτου ἐν φθαρτοῖς ἐκ καμάτων καὶ ἱδρώτων ἁγνείας καὶ σωφροσύνης (On Chastity and Temperance). In *PG*, the first eleven lines of this Homily are a scholion to the Homily 14: inc. Ἠκούσαμεν τῆς μαινάδος … ; expl. … ὁ τῆς θεολογίας ἐπώνυμος (*PG*, 880C).

Homily 16 (fol. 77r–v): Λόγος Ις'. Περὶ φιλαργυρίας ἐν ᾧ καὶ περὶ ἀκτημοσύνης (On Avarice).

Homily 17 (fols. 77v–79v): Λόγος ΙΖ'. Ἐν τῷ αὐτῷ. Περὶ ἀκτημοσύνης (On Poverty).

Homily 18 (fols. 79v–80v): <Λόγος ΙΗ'>. Περὶ ἀναισθησίας ἤγουν νεκρώσεως ψυχῆς, καὶ θανάτου νοὸς πρὸ θανάτου σώματος (On Insensibility). The scribe forgot to number this Homily.

Homily 19 (fols. 80v–83v): Λόγος ΙΗ' [sic; should be Λόγος ΙΘ']. Περὶ ὕπνου καὶ προσευχῆς, καὶ τῆς ἐν συνοδίᾳ ψαλμῳδίας (On Sleep and Prayer).

Homily 20 (fols. 83v–84v): Λόγος ΙΘ' [sic; should be Λόγος Κ']. Περὶ ἀγρυπνίας σωματικῆς, πῶς δεῖ ταύτην μετιέναι (On Wakefulness).

Homily 21 (fols. 84v–89r): Λόγος Κ' [sic; should be Λόγος ΚΑ']. Περὶ δειλίας (On Timidity).

Homily 22 (fols. 89r–92r): Λόγος ΚΑ' [sic; should be Λόγος ΚΒ']. Περὶ τῆς πολυμόρφου κενοδοξίας (On Vainglory).

Homily 23 (fols. 92r–94r): Λόγος ΚΒ' [sic; should be Λόγος ΚΓ']. Περὶ ὑπερηφανίας (On Pride). On fol. 94r, a paragraph with a subtitle Περὶ τῶν ἀνεκφράστων λογισμῶν τῆς βλασφημίας (On Blasphemy) was marked by the scribe as Λόγος ΚΓ'.

Homily 24 (fols. 94r–96v): Λόγος ΚΔ'. Περὶ πραότητος, καὶ ἁπλότητος, καὶ ἀκακίας (On Meekness, Simplicity, and Innocence).

Homily 25 (fols. 96v–105r): Λόγος ΚΕ'. Περὶ τῆς τῶν παθῶν ἀπωλείας τῆς ὑψίστου ταπεινοφροσύνης, ἀοράτῳ αἰσθήσει (On Humility).

Homily 26 (fols. 105r–117v): Λόγος Κς'. Περὶ διακρίσεως λογισμῶν, καὶ παθῶν, καὶ ἀρετῶν (On Discernment). On fol. 127v, the scribe by mistake marked a paragraph with a subtitle Περὶ διακρίσεως εὐδιακρίτου (On Expert Discernment) as Λόγος ΚΖ'. In *PG*, it is a part of Homily 26.

Homily 27 (fols. 117v–139v): Λόγος ΚΖ' (corrected by the scribe from Λόγος ΚΗ'). Περὶ τῆς ἱερᾶς σώματος καὶ ψυχῆς ἡσυχίας (On Hesychia).

Homily 28 (fols. 139v–146r): Λόγος ΚΗ'. Περὶ τῆς ἱερᾶς καὶ μητρὸς τῶν ἀρετῶν τῆς μακαρίας προσευχῆς· καὶ περὶ τῆς ἐν αὐτῇ νοερᾶς, καὶ αἰσθητῆς παραστάσεως (On Prayer).

Homily 29 (fols. 146r–148v): Λόγος ΚΘ'. Περὶ τοῦ ἐπιγείου οὐρανοῦ τῆς θεομιμήτου ἀπαθείας, καὶ τελειότητος, καὶ ἀναστάσεως ψυχῆς πρὸ τῆς κοινῆς ἀναστάσεως (On Dispassion and on the Resurrection of the Soul before the Common Resurrection).

Homily 30 (fols. 148v–152v): Λόγος Λ'. Περὶ ἀγάπης, ἐλπίδος, καὶ πίστεως, τοῦ συνδέσμου τῆς ἐναρέτου τριάδος ἐν ἀρεταῖς (On Charity, Hope, and Faith and on Joining of the Trinity of Virtues).

2. fol. 153r–v: **John Klimax**, *Liber ad Pastorem (To the Shepherd)*, fragment. Title (fol. 153r): Πρὸς τὸν ποιμένα. Inc. (fol. 153r): Ἐν τῇ κάτω μὲν βίβλῳ ἔγωγε … ; expl. mut. (fol. 153v): … ἐπὶ χρόνον διδόμενον φιλανθρώπως//. *PG,* 88:1165–1208 at 1165–69.

PHYSICAL DESCRIPTION: Parchment, fols. 153, not foliated; 290–292 x 206–218 mm. (one col.; written surface 203–207 x 150–165 mm.). The text is written in 24 lines; interlinear space is 8–9 mm. Ruling patterns are rare, Sautel-Leroy P4

20C1 and P4 32C1 (ruling system is also uncommon, V1).[30] Some quires were folded with the hair side on the outside.
100 Twenty of at least twenty-three quires remain; the first three quires are missing); collation: <1–3> $4–22^{8}\,23^{8}$ (-2, 3, 4, 5, 6, 7, 8, with loss of text; the first and only folio of this quire is loose). Scribal signatures are in the lower right corner of the first recto and in the last verso of each quire. Parchment is of mediocre quality, thickness varies but is mostly thick and warped; yellowish (flesh side) and yellow (hair side). There are some imperfections, such as scalloping, stitches, small holes, and dark hair follicles. Ink is medium brown and dark brown. Pen is medium thick.

SCRIPT: One scribe, anonymous. The script is traditional monastic minuscule; it is vertical and medium-large; many letters are enlarged but not out of proportion—for example, heart-shaped beta, majuscule epsilon, "beach ball" theta, lunate sigma, upsilon in the shape of a bowl, phi, and psi (fig. 12). Letters gamma and tau are tall. Similar scripts can be found in London, British Library, Add. MS 28818, executed in 1272 by the priest Metaxares and in Oxford, Bodleian Library, MS E. D. Clarke 8, executed in 1253 by the *anagnostes* (lector) Demetrios Brizopoulos (probably in Epiros).[31]

DECORATION: None. The chapters are separated with plain division bars in bright red or dark magenta ink. Initials are in bright red or dark magenta ink and slightly pen-orna-

30. On these ruling patterns, see Sautel-Leroy, 252f.; on ruling system V1, see ibid., 36.

31. On the scribe Metaxares and Add. MS 28818, see Vogel and Gardthausen, 301; Alexander Turyn, *Dated Greek Manuscripts of the Thirteenth and Fourteenth Centuries in the Libraries of Great Britain* (Washington, DC, 1980), 23 and pl. 11; *RGK,* 1C:274. On the scribe Demetrios Brizopoulos and MS E. D. Clarke 8, see Vogel and Gardthausen, 101; Turyn, 15–17 and pl. 5; *RGK,* 1C:92; and *CBM*, 3:157–59, cat. no. 102, and figs. 397–403.

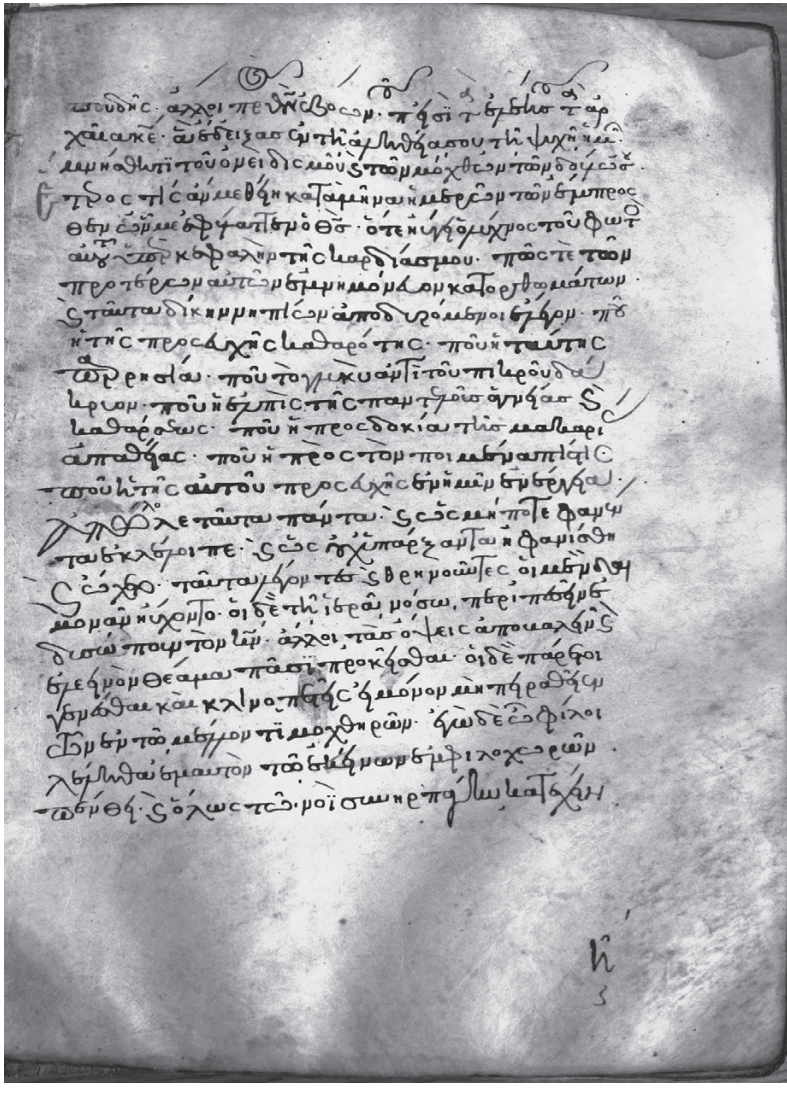

Figure 12.

Madison, NJ, Drew University, Rose Memorial Library
MS 14, fol. 33r
(By permission of Rose Memorial Library)

mented. A simple drawing of the Ladder of Paradise is on fol. 152v, in bright red ink.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: Chapter numbers were written by the scribe in margins in bright red ink. There are a few scribal commentaries in margins.

BINDING: The fragment is not bound and is kept in a cardboard box. There are remains of dark brown leather and plain cloth on the spine. The sewing is exposed. The manuscript is sewn at four stations. The endbands are plain.

ORIGIN AND PROVENANCE: The manuscript was probably executed in the thirteenth century, most likely in a monastic milieu. The precise location is not possible to establish. Although the provenance of the manuscript is not known, it was very likely acquired by Albert L. Long in Istanbul, because several old photos of some folios are among Long's papers and photographs deposited in the Drew University Library. Like other Drew Greek manuscripts, MS 14 was probably purchased from Long and presented to the Drew Theological Seminary by William White.

BIBLIOGRAPHY: None.

MS 15

John Chrysostom, *In transfigurationem Servatoris* [Sp.], fragment[32]

John of Damascus, *Oratio secunda in dormitionem sanctae Dei genitricis Mariae*, fragment

s.x$^{3/4}$

CONTENTS

1. fol. 1r–v (pp. 1–2): **John Chrysostom,** *In transfigurationem Servatoris* (On Transfiguration of the Savior) [Sp.], fragment. No title. Inc. mut. (fol. 1r): //φησὶν <…> καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν καὶ ὤφθησαν … (p. 913D, ln. 1); Expl. mut. (fol. 1v): … καὶ ἰδοὺ φωνὴ ἐκ τὸν οὐρανὸν [sic], οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπη<τὸς>// (p. 914C, ln. 6). St. John Chrysostom, *Opera omnia quae exstant …* , ed. Bernard de Montfaucon, 13 vols. (Paris, 1835–39), 10:912–15.

2. fol. 2r–v (pp. 3–4): **John of Damascus**, *Oratio secunda in dormitionem sanctae Dei genitricis Mariae* (Homily 2 on the Dormition of the Theotokos Maria), fragment. Inc. mut. (fol. 3r): //ηὐδόκησας, τῆς ἐμῆς ἐκδημίας γενοῦ παραμύθιον … (section 10, line 11); expl. mut. (fol. 3v): … οὕτω δὴ τότε ἐπὶ τῇ καταπαύσει τῆς// (section 12, line 16). P.B. Kotter, *Die Schriften des Johannes von Damaskos*, vol. 5, *Opera homiletica et hagiographica*, Opera Patristische Texte und Studien 29 (Berlin, 1988), 516–40.

PHYSICAL DESCRIPTION: Parchment, fols. 2, modern pagination 1–4 in pencil in the middle of the top margins; 276 x 192 mm. at largest points (one col.; written surface 270–272 x 155–162 mm. [65–67 + 24 + 66–71). The text is written in

32. This fragment is not recorded in Robert E. Carter, *Codices Chrysostomici graeci*, vol. 3, *Codices Americae et Europae Occidentalis,* Documents, études et répertoires publiés par l'Institut de Recherche et d'Histoire des Textes 15 (Paris, 1970).

37 lines (possibly more; the folios are cropped); interlinear space is 7.5–8 mm. Ruling pattern is approximately Sautel-Leroy 20C2 (due to the cropping it is not possible to establish if there were additional marginal lines). The leaves were ruled on the hair side of the parchment. The text is positioned across and on the ruled lines.[33] Parchment is of good quality, thin, smooth, and ivory white (flesh side) and yellowish (hair side). The leaves are darkened by exposure and have been considerably trimmed; they were probably used as fly-leaves for some other manuscript. Fol. 1r is stained with glue and was probably used as a pastedown. Ink is light brown with a chestnut hue, which was often used in the ninth- and tenth-century manuscripts. The pen is thin.

SCRIPT: One scribe, anonymous. The script is small, vertical, and professional (fig. 13). It is similar to the so-called "Ephraim style," which was popular in the third quarter of the tenth century.[34] Majuscule letters include epsilon, kappa, lambda, nu, and pi. Minuscule epsilon is often in cursive style with the upper part of the letter detached from its body and connected with the following letter. There is no ligature epsilon-pi with apex, and rho is not connected with a following vowel. Diacritics are small; the breathings are angular. Similar scripts can be found in Paris, Biblio-

33. On positioning of the script on or across the ruled lines, and on the importance of this positioning for the dating of a manuscript, see Maria Luisa Agati, *Il libro manoscritto: Introduzione alla codicologia,* Studia archaeologica 124 (Rome, 2003), 196; and Nadezhda Kavrus-Hoffmann, review of *Il libro manuscritto: Introduzione alla codicologia*, *Chrizograf = Chrysograph* 2 (2005): 296–305 at 303f.

34. On the scribe Ephraim and "Ephraim style," see Kirsopp and Silva Lake, "The Scribe Ephraim," *Journal of Biblical Literature* 62 (1943): 263–68; Jean Irigoin, "Pour une étude des centres de copie byzantins," *Scriptorium* 13 (1959): 177–209 at 181–95; Enrica Follieri, "La minuscola libraria dei secoli IX e X," in *La Paléographie grecque et Byzantine* (Paris, 1977), 139–65 at 148; Lidia Perria, "Un nuovo codice di Efrem: l'Urb. gr. 130," *Rivista di Studi Bizantini e Neoellenici* 14–16 (1977–79): 43–114.

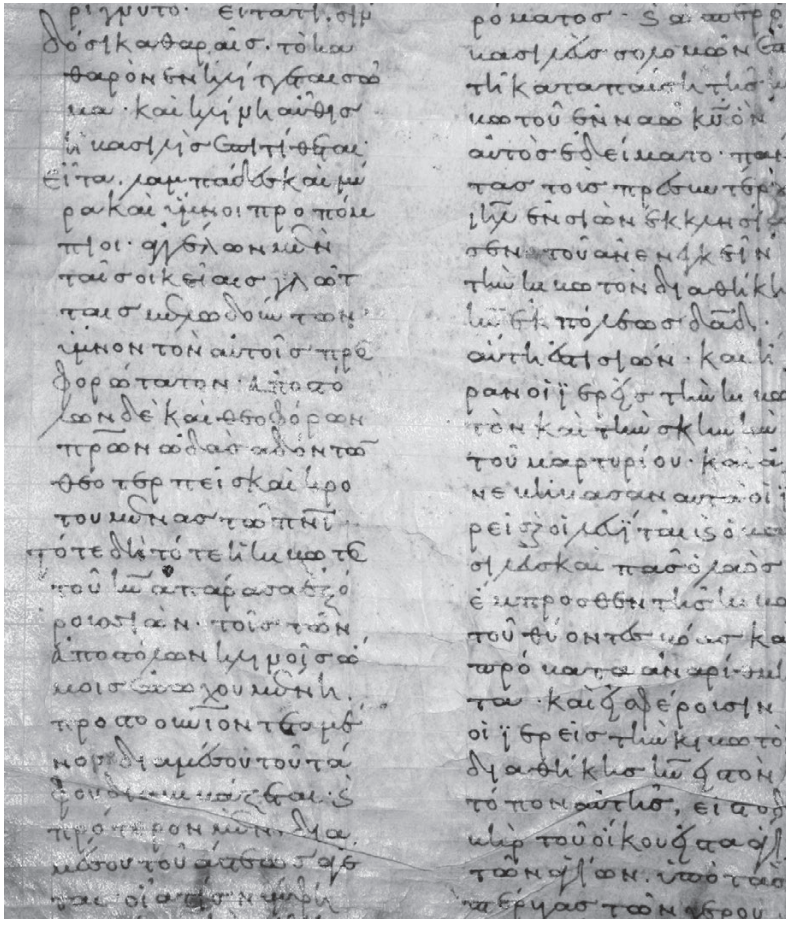

Figure 13.

Madison, NJ, Drew University, Rose Memorial Library
MS 15, fol. 2v, cropped
(By permission of Rose Memorial Library)

thèque nationale de France, MS gr. 668, executed in 954 by presbyter Ioannes, and in Oxford, New College, MS 74, attributed to the third quarter of the tenth century.[35]

DECORATION: None.

COLOPHON: None.

MARGINALIA/GLOSSING/NOTES: None.

BINDING: The fragment is not bound; it is placed between two pieces of cardboard and kept in an envelope.

ORIGIN AND PROVENANCE: The similarity of the fragment's script to the "Ephraim style," the positioning of the script across and on the ruled lines, and the chestnut hue of the ink strongly suggest that the fragment was executed in the third quarter of the tenth century. Although its provenance is not known, the fragment was very likely acquired by Albert L. Long in Istanbul; several old photos of the fragment are among Long's photographs and papers deposited in the Drew University Library. Like other Drew Greek manuscripts, MS 14 was probably purchased from Long and presented to the Drew Theological Seminary by William White.

BIBLIOGRAPHY: None.

35. On MS Paris. gr. 668, see Lake, 4:10 and pls. 236–38; L. Théophile Lefort and Joseph Cochez, *Palaeographisch Album van gedagteekende griekse minuskelhandschriften uit de IX e en X e eeuw* (Leuven, 1943), pl. 33. On the Oxford MS 74, see *CBM,* 5.1:106–11 and 5.2:pl. 21; figs. 422–63.

ABBREVIATIONS

Aland = Kurt Aland, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, 2nd ed. (Berlin, 1994).

Briquet = Charles-Moïse Briquet, *Les Filigranes: Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600*, ed. Allan Stevenson, 4 vols. (Paris, 1907; repr. with supplementary material, Amsterdam, 1968).

Clark = Kenneth W. Clark, *A Descriptive Catalogue of Greek New Testament Manuscripts in America* (Chicago, 1937).

CBM = Irmgard Hutter, *Corpus der byzantinischen Miniaturenhandschriften,* 5 vols. (Stuttgart, 1977–97).

CDIGM = Ioannis Spatharakis, *Corpus of Dated Illuminated Greek Manuscripts to the Year 1453*, 2 vols., Byzantina Neerlandica 8 (Leiden, 1981).

De Ricci = Seymour De Ricci, with W.J. Wilson, *Census of Medieval and Renaissance Manuscripts in the United States of America and Canada*, 3 vols. (New York, 1935–40).

Gregory = Caspar René Gregory, *Die Griechischen Handschriften des Neuen Testaments* (Leipzig, 1908).

Gregory, *Textkritik* = Caspar René Gregory, *Textkritik des Neuen Testaments,* 3 vols. (Leipzig, 1900–1909).

Lake = Kirsopp and Silva Lake, *Dated Greek Minuscule Manuscripts to the Year 1200,* 10 vols. (Boston, 1934–45).

NTG = *Novum Testamentum Graece*, ed. Eberhard and Erwin Nestle and Barbara and Kurt Aland, 27th ed. (Stuttgart, 2006).

PG = Jacques-Paul Migne, *Patrologiae cursus completus …* , *Series Graeca,* 161 vols. (Paris, 1857–66).

Piccard: Gerhard Piccard, *Die Wasserzeichenkartei Piccard im Hauptstaatsarchiv Stuttgart,* 17 vols. (Stuttgart, 1961–97).

RGK = Ernst Gamillscheg, Dieter Harlfinger, Herbert Hunger, et al., *Repertorium der griechischen Kopisten, 800–1600*, 3 vols. (Vienna, 1981–97).

Sautel-Leroy = *Répertoire de réglures dans les manuscrits grecs sur parchemin: Base de données …* , Bibliologia 13 (Turnhout, 1995).

Sitterly = Charles F. Sitterly, *Praxis in Manuscripts of the Greek Testament: The Mechanical and Literary Processes Involved in Their Writing and Preservation* (New York, 1898)

Sosower = Mark L. Sosower, *Signa officinarum chartariarum in codicibus graecis saeculo sexto decimo fabricatis in bibliothecis Hispaniae* (Amsterdam, 2004).

Vogel and Gardthausen = Marie Vogel and Viktor Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance*, Zentralblatt für Bibliothekswesen, Beiheft 33 (Leipzig, 1909, repr. 1966).

INDICES

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Chrysostom, John, *In Trasfiguratione Servatoris* [Sp.]: MS 15
Four Gospels: MS 10
John of Damascus, *Oratio secunda in dormitionem sanctae Dei genitricis Mariae*: MS 15
Klimax, John, *Scala Paradisi* and *Liber ad Pastorem*: MS 14
Lectionary of the Gospels: MS 2; MS 6; MS 7; MS 8

II. PLACE AND DATE

BYZANTIUM/GREECE
Dated by colophon:
1147/48: MS 7 (Epiros?)
1365/66 and 1369: MS 1 (Constantinople, the Hodegon Monastery)

UNLOCALIZED
s.$^{x3/4}$: MS 15
s.xi^{2}: MS 2
s.xi$^{m-3/4}$: MS 6
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Epigraphic distinguishing majuscule: MS 2
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"New style": *MS 7, n.18*
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Transitional style: MS 7

IV. SCRIBES

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Benediktos Episkopoulos: *MS 10*
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Ioasaph II (the Hodegon monastery): MS 1
Ioasaph the Sabbaites, monk: *MS 8*
Konstantinos Rhesinos of Corinth: *MS 8*
Leontios: *MS 6*
Metaxares, priest: *MS 14*

V. RULING

A. RULING PATTERNS

20C2: MS 15
44C2: MS 6
D 24D1: MS 10
D 32D1: MS 1
P2 32C2: MS 2
P4 20C1: MS 14
P4 32C1: MS 14
Unique (ADA 36E2): MS 7

B. RULING SYSTEMS

1: MS 1; MS 2; MS 6
9: MS 6; MS 7
10: MS 6; MS 7
V1: MS 1

VI. SUPPORT

PARCHMENT

MS 1
MS 2
MS 6
MS 7
MS 14
MS 15

PAPER, OCCIDENTAL

MS 8
MS 10

VII. WATERMARKS

"Anchor" in a circle with a six-ray star on top and with a countermark "trefoil" and letters S and H: MS 10
"Crossbow" in a circle with a fleur-de-lis on top: MS 8

VIII. COMMISSIONERS, OWNERS, AND OTHER NAMES ASSOCIATED WITH THE MANUSCRIPTS

George (an owner?): MS 10
Gregorios, metropolitan of Neokaisareia: *MS 2*
Long, Albert L., Rev.: MSS 1, 2, 6, 7, 8, 10, 14, 15
White, William: MSS 1, 2, 6, 7, 8, 10, 14, 15

IX. OTHER MANUSCRIPTS CITED

ANN ARBOR, MICH.
University of Michigan, Hatcher Graduate Library
MS 17: *MS 7*

CAMBRIDGE, MASS.
Harvard University, Houghton Library
MS Typ 743: *MS 2*

ISTANBUL
Library of the Ecumenical Patriarchate
MS Panaghia 12: *MS 8*
MS Panaghia 27: *MS 1*
MS Panaghia 32: *MS 8*

LONDON
British Library
MS Add. 28818: *MS 14*

MT. ATHOS
Iveron Monastery
MS 1497: *MS 8*

OXFORD
Bodleian Library
MS E. D. Clarke 8: *MS 14*
Christ Church College
MS gr. 15: *MS 6*
Magdalen College
MS gr. 4: *MS 6*
New College
MS gr. 74: *MS 15*

PARIS
Bibliothèque nationale de France
MS gr. 668: *MS 15*
MS gr. 1242: *MS 1, n. 7*

VATICAN CITY
Biblioteca Apostolica Vaticana
MS Vat. gr. 526: *MS 6*
MS Ottob. gr. 432: *MS 6*

X. INCIPITS

Ἐν τῇ κάτω μὲν βίβλῳ ἔγωγε … : Frag 15
//ἱερεῖς καὶ Λευΐτας … : MS 7
//καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις … MS 6
//κάτω, καὶ ἡ γῆ ἐσείσθη … : MS 10
//οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν … : MS 1
//Τῷ καιρῷ ἐκείνῳ … : MS 8
// Ὑπακοή ἐστιν ἄρνησις ψυχῆς … : MS 14